

THE NUR AF SHAN

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FOREIGN TELEGRAMS.

London, Nov. 22.

Relations between the Moors and Europeans at Tangier are exceedingly strained, the former availing themselves of every means of insulting Europeans. The Spanish police yesterday had great difficulty in protecting a Spaniard who had jostled a *kaid* in the market.

Two Spanish men-of-war have arrived at Tangier and four companies of infantry at Algeciras are ordered to be in readiness if necessary.

London, Nov. 21—2. 25 p.m.

Mr. Secretary Root in a speech at Kansas City dealing with the visit to South America emphatically restated the Monroe doctrine and urged his countrymen to avail themselves of the vast commercial opportunities in South America which would eventually rival the Orient.

The liners *Kaiser Wilhelm der Grosse* leaving Cherbourg and the *Orinoco* entering the harbour collided, and both were badly damaged and several on board the former injured.

London, Nov. 23.

The *Times* Peking correspondent says that regulations for the abolition of the use of opium have been imperially sanctioned. They prescribe the cessation of both consumption and cultivation within a decade, the restriction of cultivation by one-tenth annually, the compulsory registration of sellers and users and amount consumed, users under sixty must decrease consumption twenty per cent annually, none are permitted to begin the use or open shops, evaders are liable to punishment and confiscation.

The Wai-wu-pu has been ordered to approach the British and other Ministers with a view to securing the cessation of importation within a decade. It is believed that China will ask India's consent to increase the Chinese import duty.

The *Times* commenting on the above says that China must give clear and convincing proof that she is not merely pretending to abolish the use of opium in order to increase the revenue at the expense of India. If such practical proof is forthcoming we shall not refuse to come to an agreement.

London, Nov. 22.

The Archbishop of Canterbury informed a deputation of clergymen, who advocated a compromise on the Education Bill which would provide for a national settlement, that he fully desired a settlement provided there was no sacrifice of principle. He was ready to accommodate a great many objections and difficulties rather than prolong the controversy.

His speech is regarded as pointing to considerable modification of the Lords' amendments on the Report stage.

The Bill to-day got through committee in the Lords with far-reaching amendments, requiring daily religious instruction in all public elementary schools, daily denominational instruction in transferred schools and deleting the Welsh Education Council.

London, Nov. 23.

The church inventories in France continue to be marked by disorder. Repeated charges of infantry and cavalry failed to dislodge the defenders of the church at Plongernan at Finisterre, and a reinforcement has been summoned.

Mr. Root speaking at St. Louis said that a Congressional Bill has been drafted to establish six subsidised steamship lines to foreign ports.

London, Nov. 24.

A deputation from the Nonconformist Council waited upon Sir Henry Campbell-Bannerman yesterday evening and urged that the concessions in respect to the Education Bill already made by the House of Commons were sufficient.

The Premier's reply was most sympathetic.

London, Nov. 25.

Mr. Lloyd-George speaking at Gloucester, said that the amended Education Bill was worthless and unacceptable. The question had arisen whether the people or a clique of deadheads should govern the country, and whether lordly meddlers should menace their freedom.

London, Nov. 24.

A division of the French Mediterranean Squadron is being provisioned at Toulon in readiness for emergencies in Morocco.

London, Nov. 25.

France and Spain have arrived at an agreement not yet finally ratified for remedying the present insecurity at Tangier, whereby, if necessary, twelve hundred men of each nation will be landed, and in any case French and Spanish naval divisions will remain off Tangier.

At the conference on leprosy at Buenos Ayres experts stated that the disease was obviously increasing in Argentina and rigorous measures must be taken.

London, Nov. 24.

It is proposed to build in London an arena holding one hundred thousand seats to view the Olympic Games in 1908.

London, Nov. 25.

In the Commons Mr. Lonsdale asked whether the Congolese had evacuated the Bahr-el Ghazal in accordance with the Anglo-Belgian Convention.

Mr. Runciman replied that now the season has become suitable he trusts no further delay will occur.

It is announced that Franco-Spanish action will be confined to Tangier and its vicinity and will be apparently largely directed in restoring the Sultan's authority usurped by the brigand Raisuli.

Owing to the threatening attitude of the natives several Europeans have been obliged to abandon their villas outside Tangier.

A meeting of European representatives held yesterday to address a strong Note to Fex protesting against Raisuli's actions and demanding the ending of the present situation at Tangier.

Two hundred and twenty-eight participants in the last mutiny at Sebastopol have received sentences, varying from terms in disciplinary battalions to penal servitude for life. Two have been shot and a civilian hanged.

General Dewidoff was bombed (sic) at Theodosia to-day but escaped unhurt. His assailant was captured.

A fire broke out in Toulon dockyard last night on the torpedo schoolship *Algeriras*. The whole vessel was quickly enveloped in flames, threatening other warships, and orders were given to torpedo her.

Of five hundred men on board three are missing.

EDITORIAL NOTES.

"Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came
Forspent with love and shame.
But the olives they were not blind to Him
The little gray leaves were kind to Him
The thorn-tree had a mind to Him
When into the woods He came.

"Out of the woods my Master went,
And He was well content
Out of the woods my Master came
Content with death and shame
When Death and Shame would woo Him last,
From under the trees they drew Him last
'Twas on a tree they slew Him—last
When out of the woods He came."

Sidney Lanier.

In our last issue there was a letter from one signing himself Panjabi, a letter written originally to the Monthly Reporter and reprinted by us on account of its interest and kindly spirit. The writer of the letter says a very true thing when he makes the statement that English spelling with its useless (or at least apparently useless) vowels and consonants is a greater difficulty in the acquirement of the language than the vowel-less spelling of Persian Urdu can possibly be in the acquirement of the *lingua franca* of India. But at the same time there is a slight misapprehension involved in the comparison of the use of phonetic symbols with that of the Roman character. The adoption of strictly phonetic spelling in English (and anything short of that must be of the nature of a mere compromise)—involves not the substitution of one symbol for another which it exactly represents, but the sacrifice of letters which convey a definite meaning, and the loss of which can in no way be compensated for by the scientific accuracy of a phonetic expression of their sound. To give an example, there are two words in English having exactly the same pronunciation *knave* and *nave*. Phonetically speaking there are two letters in the first word, *k* and *e*, and one letter in the last word, *e*, which are superfluous. If these are dropped each word becomes reduced to a simple *nav*, and after we have added some sign to the vowel to indicate its exact pronunciation we have a symbol which may do duty either for a bad man, or for a part of a church.

But now where is there anything to give us the slightest clue that these two words are not the same in derivation and history? What is there to show us that the former *nav* is in any way connected with the German *Knabe* (a boy) in which every letter has its distinct pronunciation? How are we to even surmise that one word is Teutonic in origin and the other Latin? Is not this a very real and very considerable loss? Bishop Trench tells us that some words have whole histories wrapped up in them. It is this history

which is endangered by the adoption of a strictly phonetic spelling in such languages as English and French.

Now there is no such change contemplated for a moment by the advocates of Roman Urdu. In the first place, no one wishes the abolition of one alphabet in favour of another, but rather the adoption of both, each one in its appropriate sphere.

Indians themselves have before this seen the advisability of laying aside one alphabet for another when they adopted the Persian character, and altered a few of its letters in order to express the peculiar sounds of the indigenous tongues such as Braj. The use of Persian Urdu in the ordinary business of life affected in no way the employment of the Nagari for the sacred books in Sanskrit and the popular versifications of Tulsī Dās and other poets. Just so in these days the employment of the Roman character, which is the commercial character the world over, will not, and ought not to affect anything that is dear to India's heart. We are not of those who object to Persian Urdu on the ground of its difficulty. This would seem to be a most unmanly sort of plea. Nor do we think that there are many who advance this objection; notwithstanding which it is most frequently attributed to those who venture to say a word in favour of the Roman. Those who fail to learn Persian Urdu have only themselves to blame, and the editor is quite prepared to cry "*Peccati*!" with the rest, and then return to his mutton by saying "Nevertheless, I believe that the Roman letters have their place."

A second point that deserves consideration is that, whatever may be said in favour of the Persian character on the ground of its beauty and brevity, the fact remains that it does not convey an idea of that exact pronunciation of English words. This may seem to be no fault whatever, and it would not be if those who speak the modern languages of India would refrain from using so many English words. Now, however, when the speech of Young India is so frequently interlarded with English words and phrases, a very real difficulty is found in the inadequacy of the Urdu alphabet to express the foreign sounds. The ordinary English alphabet is utterly useless as a medium for the expression of the rich and varied consonants of Urdu, but Urdu is equally unable to deal with the vowel system of English. It is manifestly very difficult to introduce words written in English letters in the midst of a Persian Urdu composition. Roman Urdu presents a compromise in that, when correctly written, it allows for the representation of every shade of sound and meaning in the original vernacular characters, and also allows of the introduction of words, not only from English, but from every modern language of Europe, in letters which will also do them full justice.

We are pleased with such letters as "Panjabi" writes, and feel that a kindly discussion of this subject can do no harm.

THE PRIEST-KING OF LHASA.

Current literature is full of reference to Tibetan Buddhism, yet references couched in such vague terms as to indicate that the writers felt themselves venturing upon thin ice when talking of "grand" lamas; but the expedition led by Colonel Younghusband into the very citadel of Lhasa ought to dissipate something of the foolish mystery with which the Dalai Lama has seen fit to surround himself, thereby beguiling the credulous. His office is not so venerable as his followers would lead the outside world to suppose, and the history of its inception, perpetuation and development is a story of superstition, treachery and blood.

The Tibetans were, up to 600 A.D., only ferocious barbarian shepherds, divided into small clans and perpetually at war among themselves. Their religion was a crude compound of fetishism and animal worship until the marriage of their chief, Srongtsam Gampo, at the age of twenty-three, with the daughter of the emperor of China, about 612. His first wife, daughter of a Nepalese chieftain, was a Buddhist, as his new wife proved to be. The two women converted the young husband to their faith; and now for fourteen centuries Tibet has been nominally a Buddhist land.

But Buddhism, which is originally not a religion at all, being without God and without hope except in annihilation, had already become corrupted from its early simplicity of self-denial, and was scarcely to be recognized by any one acquainted with the true teachings of Gautama. It had changed to a sort of devil-worship, that form of superstition by which in every age the mind of man is most readily enslaved. Under the royal patronage Buddhist priests multiplied until they became the dominant factor in the country. They soon elbowed out of the palace the old orders of nobility; then from behind the throne, they themselves ruled the country with the kings as mere puppets, and by 1262 they learned to dispense with kings altogether. From this time on the lama, or priest, has been the priest-king of Tibet, the only question being which of the various orders into which the priesthood is split should bear rule over the others.

At first the red-capped monks had the upper hand, their headquarters being at Urga, near the great Koko Nor Lake. But the yellow-capped lamas, aided by the Tartar chief, Gusri Khan, overwhelmed their rivals in 1641 and seized the reins of government, made the son of Gusri nominal regent, while the chief priest under the title of "dalai" (vast as the ocean) lama, was—as he continues to be—the actual ruler of the realm.

It was so recently as 1641 that the theory of "reincarnation" was invented for the lamas, and henceforth, upon the death of a grand lama, his successor always claimed to have received his spirit at his departure. The doubtful were promptly put to death and the acquiescent as promptly pro-

moted to places of honor. The first dalai thus anticipated the "Bab," of Syria, and "Dr." Dowie, of Chicago, in methods of playing upon the credulity of mankind through veneration for past worthies, while he also anticipated "Joe" Smith by opportunely discovering a book of "revelations" in which all his claims were laid down and defended.

The first Dalai Lama with all his faults was a man of resources, a man of commanding personality; but in his old age he appointed his natural son "regent" and retired himself to a monastery. He was dead for sixteen years before this son made his decease public. He then placed upon the throne as Dalai Lama a boy who, he asserted, was the reincarnation of his sire. Both regent and protegee led such scandalous lives that the people with the consent of the Chinese emperor, put them to death. In the confusion that followed a band of Tartars took Lhasa by storm in 1717, but the Tartars were driven out and Lhasa recaptured by the Chinese a few years later. Following the policy of the ancient Romans, the Chinese have since sought to rule the people of Tibet through their own institutions. Accordingly, they have appointed resident representatives of China at the court of the Dalai Lama, called Ambans, who have in turn selected a regent to govern during the minority of the dalai lama, and to make sure that there would be a minority, the east four lamas have conveniently expired just as they were coming of age.

The present fugitive priest-king was born in 1876. But when he approached the critical age of eighteen, at which time his predecessors had been accustomed to give up the ghost, he seized by stratagem the "regent," and put him into prison and made an end of the old order.

Since China's loss of prestige in 1900, the Dalai Lama has persistently given the Chinese Ambans, or viceroys, to feel that they were powerless. He refused to consult them, much less to be ruled by them. But unfortunately for himself, he took as his prime minister a lama born upon the shores of Lake Baikal, who was strongly pro-Russian. The English saw that it was only a question of time when Tibet would thus be brought within Russia's "sphere of influence." They seized the opportunity of the present war to bring the Dalai Lama to respect the treaties which he had signed with them and which China had guaranteed, but which under the influence of his Russian mentor the dalai lama had openly repudiated.

The expedition of Colonel Younghusband has therefore blocked the game of Russia to gain possession of the passes in the Kuen Lun range. But it has also dissipated the glamour which certain teachers of theosophy have sought to throw about this secluded life of the grand lamas of Tibet. We find that instead of being learned and holy men they have been mere puppets, when not unscrupulous scoundrels. Such as have been permitted to attain manhood have dis-



graced themselves and their race by vices and crimes innumerable and unspeakable. They have been a curse to their country, and the most turbulent of Occidental Christian states seems to have led an idyllic existence when contrasted with the corruption and violence which have prevailed in Tibet since first its priest-kings put forth a claim to inspiration and divinity three centuries ago. Instead of holy "mabattmas," the expedition discovered loathsome mendicants; instead of a pure and philosophic religion, only blood-stained records of unnamable crimes.

MUSIC IN IT YET.

In the window of a little store which I sometimes pass on my walks there stands on one end the remains of what was once a good violin. Of its past I know nothing, but from what I can see I am sure that once the man who owned it used to hug it up under his chin and make sweet music upon its strings. Who knows what lonely hours it may have whiled away! How we wish we might hear the story of the hearts that have been cheered by the gentle pleadings of that old violin!

But now—well, now you would not think there could be much music in that battered thing. It has not a single string. It is marred in many a place, although some hand seems to have tried to give it a bit of polish here and there, as if in the hope that some day a visitor might want to buy it.

Poor little old violin! Cast off, bruised, pitiful in its every appearance!

I do not need to wander very far down the street before I see what calls to my mind the old violin. Here he comes now! Stop and look at him as he passes.

Shuffling gait. Clothes seedy. Face so scarred by sin. Hands trembling. Shifty, uncertain look in the eye. Sad, broken down expression on every feature. Who knows the story? God alone.

And yet, I know that once that shattered hulk of a man was as pure and as innocent and as true as any little one you can think of. Upon the heartstrings of that soul what sweet melodies God played then! Think of the possibilities, the hopes and the dreams, the heaven-born aspirations that went down in the wreck when that man lost his grip on God!

But stay a moment. Is the picture all sadness? Come back with me and look through the window at the dismantled violin. You are a lover of music. Suppose you pay the price and carry the instrument home with you. Late this evening, after your other work is done, you will work to put the violin back into condition to serve the purpose for which it was made. You place across the bridge some new strings. You supply some little pieces which have

somehow been lost since it left the hand of the man who made it. Gently you touch its bruised places with a bit of polish. Then you tenderly smooth its sides until it shines once more as it used to do in the days gone by.

Now you hold the violin up to your heart and breathe into it the melodies that ring through your soul, and listen while it gives them back to bless and cheer and help the one who has thus redeemed it and the world that bends down to hear.

Wonderful change!

But not more so if we stand again where that other wrecked treasure passes and call to him as he goes on.

Shall we not do it? Of how much greater worth is he than the little thing you took from the ruins back there!

But this is a harder task? Not for God, and it will be his work to make the instrument over again. Why should it be harder for you? You will simply be God's messenger to tell this lost soul what may be his, if he but wills it so to be.

So reach down and take from the dust and the ruin and the hopelessness this one made in the image of the Father himself and bring him to the feet of Jesus. He is waiting to receive. Christ will not wait for him to touch the hem of his garment, but will take him by the hand as he draws near and lift him up into his very bosom.

There he will make over again the bruised and battered man. He will put new strings into the harp of his soul. He will smooth away the stains of evil and bring back the pure look into the face and the eye.

And then a new song will break out over the earth, the song of one that was lost and is found, stained by sin but now made clean for all eternity.

There is music still in the poorest heart of man. Help to bring it back!—*Epworth Herald*.

"No one ever reached heaven by living a careless, listless life. As Oliver Wendell Holmes once said. 'To reach the port of heaven, we must sail sometimes with the wind and sometimes against it, but we must sail and not drift not lie at anchor.'"

—*The Lutheran Observer*.

We often do more good by our sympathy than by our labours, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.

—DEAN FARRAR.

LOOK AROUND.

"Not forever on thy knees
Would Jehovah have thee found.
There are griefs Jehovah sees,
There are burdens thou canst ease—

Look around!"

GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A.—For Scripture Knowledge.

B.—For History.

These Examinations are under the controls of the Committee of the Church Missionary Society. They are open to all Indians of the Punjab and N. W. Frontier Province, under 23 years of the age without reference to sex, sect, or creed. Candidates for the Scripture Prizes must have not studied in a Theological College.

A.—THE SCRIPTURE EXAMINATIONS. 1907.

To be held in July 1907. Properly certificated lists of Candidates, stating their age, religion and Punjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15, 1907.

SINIOR CANDIDATES are those who have passed the Middle School Standard before August 1, 1906.

JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

Pass Marks are 33 per cent. on each paper and 45 per cent. on the whole.

SUBJECTS FOR 1907.

SENIORS 1. Isaiah xi—lxvi. Daniel i—vi.

2. St. Luke's Gospel and the Epistle of James.

3. General Questions on the Old & New Testaments. (For Christian Candidates only.)

JUNIORS 1. Lites of Daniel, Ezrah and Nehemiah.

2. St. Luke's Gospel, also by heart, Chapters II. XV. XXIV.

1. Lives of Jacob and Joseph.

2. St. Mark's Gospel, also by heart, Isaiah, lxi, liii.

Non-Christian Candidates in the Senior Division will be given an average on their two first papers instead of doing the General Paper, which is the hardest of the three; but in case at any time Christian Candidates should take the first four places, an extra prize will be given, equal in value, to the 3rd Prize, to the Highest non-Christian Candidates who has obtained Pass marks. Non Christian Candidates in the Junior Division will be marked separately and receive separate prizes. The value of the prizes will be—

Seniour Devision: Rs. 25, 18, 12, 8.

Junior Division: (Christian) Rs. 15, 10, 5.

Ditto. (Non-Christian) " " " "

Prize winners also receive a Book and a Parchment Certificate, and all others who get pass marks will receive a Certificate with a portrait of General Lake.

B. THE HISTORY EXAMINATION, 1906.

To be held in December, 1906. Properly certificated lists of Candidates, including age and birthplace, must be sent to the Principal, C. M. High School, Amritsar, on or before November 1st. Previous winners cannot compete again.

There will be only one Examination for all Candidates, and it will be held in the English Language. Four Prizes are offered of the value respectively of Rs. 40, 25, 15, and 10. All others who pass (i. e. get 40 per cent will receive a certificate.

The Subjects for 1906 will be Warren Hastings (English Men of Action Series) by Sir A. Lyall.

June 1906.

BY ORDER OF THE COMMITTEE OF MANAGEMENT.

DIGGING FOR MEERSCHAUM.

Few of the smokers to whose hearts a meerschaum pipe is dear know anything of the history of the material. Some interesting particulars of its source and treatment are given in the "Board of Trade Journal." The district of Eekischehir, Asia Minor, supplies the whole of the meerschaum used throughout the world and the industry gives employment to about 4,000 persons, mainly Kurds and Persians. The best yield is obtained from mines, but supplies are also still obtained from the sea. The methods of working are primitive, and no attempt is made to secure immunity from accidents, although these occur from time to time. Batches of from these to fifteen workmen are set to sink a well about one metre in diameter, and no propping-up is effected until they strike, at a depth of 20, 40, or even 60 metres, a bed of the red clay, in which is found meerschaum mixed with serpentine in pieces ranging from the size of a hazel nut to that of an apple. The extraction of these pieces is often attended with great difficulties, but work is carried on day and night.

When purchased by the wholesale merchants, the meerschaum is humid, heavy, and of a yellowish tinge. It has, therefore, to be dried, either in the sun or in a kiln according to the season of the year. This causes two-thirds to waste away, but turns it a snow-white colour. It is afterwards rubbed with hot water and sand, and finally polished with wax, and is then ready to be placed on the market.

RESPONSIBILITIES OF THE LOOKOUT.

The lookout on an ocean liner occupies a very responsible position. He must report any light or object instantly when it comes into view. His failure to do so is often a matter of life and death to all on Board. The crow's nest, as the place where the lookout keeps his lonely vigil is called, is so narrow that he is compelled to stand through the watch.

No matter how tired he is, he must never nod. His vision must be unclouded by things that injure his brain. Not for an instant is he to relax his vigilance, for he has not simply his own safety to watch, but also that of others.

A moment reflection shows that every person in this world is, and ought to be a lookout. There are always others affected by our influence; people who place a certain amount of reliance on our trustworthiness. The world has a right to expect this of us. By virtue of existence we become responsible for our part of the watch in the guidance of the ship of life. Our fellows have the right to demand in us a clear vision, with our faculties unclogged by the poisons the tempter offers.

THE ROUND TABLE.

TOO CAREFUL OF HIS RIGHTS.

The people who make it their chief business in life to see that they are not imposed upon very frequently wrong others in their ever-eagerness to maintain their rights. The following incident has a valuable lesson for all impulsive folks who are also a little inclined to suspect the motives of other people.

A countryman, says an exchange, came into a village store with a very angry demeanour. "Look here," he began sharply, "I bought a paper of nutmegs here yesterday, and when I got home I found 'em more'n half walnuts. And there's the young villain I bought 'em of," he added, pointing to the proprietor's son.

"John," said the father, "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready response.

"You needn't lie about it," exclaimed the farmer, still further enraged by the young man's assurance.

"Now look here," said John, with a good-natured smile. "If you had taken the trouble to weigh your nutmegs, you would have found that I put the walnuts in extra."

"Oh, you gave them to me, did you?" asked the man in a somewhat mollified tone.

"Yes, sir. I threw in a handful for the children."

"Well, if you ain't a good one!" the man remarked, with restored good humor. "An' here I've been makin' an idiot of myself. Just put me up a pound of tea, will ye? I'll stop and weigh things next time."

And that resolution, modified to suit the individual case, is one we recommend to all our readers. Do not be so careful of your rights that you leap to the conclusion that some one is trying to wrong you. Stop and weigh things.

WORDS OF CHEER.

OUR THOUGHTS.

Every day we are becoming more like our thoughts. If they are mean and selfish, we cannot prevent ourselves from becoming so. If they are unclean and evil, our character and conduct will inevitably be shaped by them. It is true that "as a man thinketh in his heart so is he."

As Charles Kingsley says: "Think about yourself; about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth or in heaven either."

And on the other hand, loving thoughts will produce loving acts; and a generous, kindly way of regarding others in our own minds will bring us to a generous, kindly treatment of them in daily life.

ROBERT E. SPEER.

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Yours Truly,

L. S. GARABEDIAN.

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